

CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS FIXED, THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

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THE INTELLIGENCER.

The following is an excellent—yes, a splendid article. Its length is no objection to it; for it is good throughout. We copy it from "Sparks' Inquiry into the comparative moral tendency of Unitarian and Unitarian doctrines." The work embraces a series of letters to Rev. Dr. Miller, of Princeton, written while the author was Pastor of the Unitarian Church in Baltimore.

On Charity, as explained in the Scriptures, and practised by the first Christians.

SIR—We come now to discuss a very important branch of christian faith and duty. We are to inquire into the nature and extent of that *Charity*, which the Saviour so repeatedly urged on his followers, and which the Apostles never ceased to inculcate. The common notions on this subject you think incorrect. There is a belief, you say, that "charity consists in entertaining a favourable opinion of others however widely they may differ from us on the most essential points; in supposing that they have inquired after truth as candidly as we have done; and in taking for granted, that there is as much reason to hope they will finally be accepted of God, as that we ourselves shall be accepted."

To this sense of the term you take great exceptions, and affirm, that "though current enough in common society, among a thousand other popular crudities it is certainly not found in scripture, and ought to receive no countenance from any accurate thinker." By this it seems, that the mass of mankind are mistaken respecting one of the fundamental principles of the christian religion.

We proceed to consider your mode of rectifying this mistake. Let us commence with your definition. "The word charity, as used in Scripture is equivalent to the word *love*. To exercise charity towards another, in the language of the Bible, is to love him. I may, therefore, exercise the most perfect charity towards one, whose principles I reprobate, and whose conduct I abhor." Before I examine the merits of this definition, as founded on the language and spirit of Scripture, allow me to ask one or two questions. You make the term *charity* exactly synonymous with *love*. When you speak of loving a man, what is the specific object of your affection? Is not this comprised in such of his moral qualities, as come within your notice, and gain your approbation? Take a man's principles and his conduct away, and what is left, which you can either love or hate? His principles are interwoven with all the moral elements of his nature, and his conduct is the only test we can have of the rectitude and purity of his motives; or, in other words, the principles and the conduct constitute the whole moral man. Now, what kind of love is that which is extended to a person, whose principles are to be reprobated, and whose conduct is to be abhorred? Surely not the love of a virtuous, pious mind. Such a mind can love only virtue and piety. Hence the very terms of your definition prove its looseness and fallacy and suggest the necessity of a virtue essentially different in its operations from the general principle of love; a virtue, by which the compassion and good affections of our nature may be brought into exercise, in favour even of the unprincipled and the vicious, whom we cannot in any proper sense of the word *love*, except in proportion as we are willing to dispense with holiness and virtue in ourselves.

And again, on the principles of Calvinism it is impossible for the *charity*, which you define, to be extended to any but a very small part of the human race. How can a good man love any of his fellow beings, who are under a sentence of eternal reprobation by an unalterable decree of God, who are totally depraved, destitute of all good and wholly inclined to all evil, whose every deed is wickedness, and whose every thought is rebellion against their Maker? If this be possible, it is a mystery in ethics, which I confess my inability to solve. No good man could love such beings because every thing in them must be wicked, odious, and repulsive. He might, even under these circumstances, have for them a fellow feeling or an affection, which the world have united in calling *charity*, because this dreadful condition would not be their fault, but their misfortune in having been born into the world. Calvinism, therefore, requires something more, than your general virtue of love unless it would teach its advocates to withhold all civility and kindness from the great mass of men, who were either brought into the world by the Deity with the express purpose of making them eternally miserable, or who have not yet been released from the bondage of their inherent depravity by a miraculous visitation of divine grace.

But these distinctions, you will say, perhaps, are "popular crudities," the pastimes of erring reason, which may be well enough in common use, but are not sanctioned by the Scriptures, and "ought to receive no countenance from any accurate thinker." That charity requires us to think favourably of the opinions of our brethren, to suppose them sincere and conscientious in the search of truth, and to indulge a hope, that they may be in a fair way of meeting the divine acceptance, you consider a vulgar notion, and "assert with confidence," that it makes no part of the true Scripture doctrine. This was a point of much importance in your apology, or defence, for if your position can be made out, then it follows, that Unitarians are beside themselves to imagine any want of charity in those, who, in their kind solicitude, call them heretics, utter anathemas against their opinions, and in the spirit of christian love console them with the comforting declarations, that they are not christians at all, and no more in the way of salvation than Mahomedans and Jews, that they cling to "dreadful, soul destroying errors," and in their morals are to be numbered among the loose and licentious, upon whose lives religion has no purifying power. These are all to be taken as the genuine fruits of *charity*, since it is made to appear, that they may be accompanied with a due degree of scriptural love.

Let us come now to the primary object of inquiry, and endeavour to ascertain what the Scriptures teach respecting the virtue of *charity*, and whether it be not allowable to exercise this virtue towards the sincere opinions of our fellow christians.

When you say, that "in the language of Scripture *charity* is equivalent to the word *love*," I know not what you mean, unless it be that the original Greek word, which denotes the general principle of love, is sometimes rendered into English by the word *charity*. This is not denied. It proves nothing, however, except that there was no term in Greek exactly corresponding to the word *charity* in English. The meaning of the Greek word is to be determined, like the meaning of almost every other word, not by assigning to it an arbitrary, undeviating signification, but by the connexion in which it stands; and this is no difficult thing. Such an attempt at induction might have amazed the schoolmen, and confounded Aquinas himself, but since the days of Locke and Reid the province of thought is too well understood and the principles of language are too easily apprehended to admit of difficulties in this process. It is a rule as old as Hilary, that the force of words depends on their sense and not on their sound. *Verba non sono sed sensus sapient*. This rule is not to be deserted in the Scriptures.

Schleusner, whose accuracy and discrimination will not be called in question by any Biblical scholar, has assigned no less than six distinct significations to the word of which we are now speaking—I will not enumerate these, but mention three only, which will be sufficient to show the incorrectness of your statement.

First, it means the general principle of love, or "an invariable preference of Good," as this principle is defined by a late acute and philosophical writer. This is the kind of love, which the Deity exercises towards his rational creatures, and which they are capable of exercising towards him. The word always implies this sense, when it is used to denote the love of God.

Secondly, it sometimes means *alms-giving*, or the conferring of benefits. St. Paul praises the Thessalonians for their *labor of love*, or their kind offices in the relieving his wants and ministering to his comfort. He says to the Hebrews, "God is not unrighteous to forget your work and *labor of love*, which ye have showed towards his name, in that ye have ministered to the saints, and do minister." Here the Apostle alludes to their kindness in contributing to the temporal necessities of the persons, who had labored among them in the ministry. In both cases the word has the sense of charity, as we use the term to denote alms-giving.

Thirdly, a meaning of the word, which is by far the most frequent in the New Testament, is that embracing the thoughts, feelings, and actions of men in their intercourse with one another. This is the charity, which the Apostle says is greater than faith or hope, and which is so beautifully described in the thirteenth chapter of the first epistle to the Corinthians. It is that virtue, which displays itself in active deeds of benevolence, gentleness, mercy; which teaches us humility, forbearance, and a just sense of the wants and deserts of our fellow men; and which, in short, preserves and regulates the order of society, by restraining the passions, and bringing out the good qualities of our nature. It is a virtue arising entirely out of the condition of men, their mutual dependence, and the necessity of reciprocal benefits. If human nature were perfect, if we had neither faults nor wants, such a virtue could not exist.

That there is a broad and strongly marked distinction between the three meanings here noticed, is manifest on the slightest

inspection. The same thing will be confirmed by comparing the properties of the virtue under each signification. No use of language will allow you to speak of the charity of God. The duties, which men owe to one another, or the duties of charity, have no relation, either to the character or the actions of the Supreme Being; nor have they any concern in our relations to him. We cannot be charitable to God, although we may and ought to love him. In giving alms, our charity may prompt us to relieve the distresses of a man, whose infamy and vices utterly forbid the exercise of love. We may comply with the commands of our Saviour, and have charity for our enemies in both of the two latter senses above mentioned, but we have not power to do so much violence to human nature, as to love them in the first sense, while we know they are our enemies, and resolved to do us an injury when an opportunity shall offer.

But there is no occasion to dwell on this point. Nothing can be more clear than these distinctions, and I have only designed to show by a few hints with what disregard of all critical precision you spoke, when you "asserted with confidence," that the word *charity* means precisely the same thing as the word *love*, and with what a fallacious and unscriptural principle you started, in laying down the rules of conduct, which should be followed by christians of different persuasions in regard to each other.

Love is a principle, charity a virtue; love is an inclination to good, charity is active goodness; love is an involuntary emotion, charity a duty; love is an original affection, making a part of our nature, and communicated by the Deity himself, charity is a rule of moral action, founded on our condition in the world, and limited to our intercourse with men; love is a disposition of the mind, charity an act of the will, bringing this disposition to bear on particular objects; love can be excited only towards what is good, charity can never be extended to positive excellence, but is confined to the frailty, faults, wants, and sufferings of men. Do you say, after all, that charity is only a modification of love? Let this be admitted, and it will prove them not to be the same thing. Every virtue is a modification of this principle, yet every virtue is not love. All the moral attributes of the Deity are but so many modifications of his love, but will you say that his goodness, justice, mercy, wisdom are all synonymous with love, and consequently with each other? Piety, reverence, thanksgiving, and praise to our Maker, and also benevolence, tenderness, sympathy, generosity, compassion, lenity, are all modifications of this general principle; and it would be just as correct a use of language to say, that each of these virtues is equivalent to love, as it is to say the same of charity.

Your rule may be applied to all other words in the New Testament, as well as to the one which is translated love and charity. Take, for instance, the word which is usually rendered *righteousness*. In the original it means *justice*. There is, nevertheless, a very striking difference between these two words in our language. No man can be righteous without being just, but justice alone would be accounted a very small part of righteousness. Justice implies nothing more than rendering to every man his just due, while righteousness embraces all the virtues of piety and morality, and is nearly the same as holiness. Your rule would require you to say, that as the word righteousness, "as used in Scripture," is equivalent to the word justice, nothing more is demanded of you to be a righteous man, than to be just, and that to pretend to any distinction here is one of the "popular crudities," which "ought to receive no countenance from any accurate thinker." By the same process, and without continuing your philology much further, you might fall into the track of Horne Tooke, and convince yourself, that whatever is commanded, is right and just, and thus discover the only reason, which perhaps has ever been given, why the commands, or in other words, the decisions, creeds, and decrees of councils, conventions, assemblies, and synods should be binding on the consciences and faith of christians.

Numerous examples of this sort might be recurred to, which would give additional proof of the error of your theory, and the mischievous tendency of its application. On the whole, few things are more evident, than that this notion of charity, by which you attempt to smooth down the rough features of your charges, receives as little support from the Scriptures, as from the understanding, the prevailing sentiments, and the best feelings of men.

[From the L. I. Inquirer.]

INFIDELITY.

Mr. Editor.—My attention has been much interested by a communication in your last number, entitled "Clerical Infidelity." I have for a long time, in common with many of your readers, been well convinced of the truth of the remarks of your correspondent, and it can hardly at this day admit of contradiction, that the only species of infidelity which mankind have any reason to fear, is largely diffused

among the sects of religionists, which are constantly making so much clamor on the subject. Their object is in this way to cast dust in people's eyes, and by making great professions of sanctity to mislead mankind as to their real intentions. In this way, a set of cunning ecclesiastics have contrived to impose upon the ignorant and credulous portion of the community, a new fangled system of religion, suited only to the capacity of a idiot, or a Hottentot, who are incapable of discriminating between truth and falsehood, wisdom and folly. In this new career of fanaticism, the priests have almost entirely abandoned the beautiful simplicity of the Gospel, and built up in its place a fictitious system of Theology as widely different from the original purity of Christianity, as the north is distant from the south—a kind of composition, or decomposition of Paganism, Popery, and Infidelity, utterly repugnant to reason, most unfriendly to morality and virtue, and highly dishonoring to the character and attributes of the Father of mankind.

The design of these false pretenders to Christianity, is to introduce a system by which they can enrich themselves, and thus establish an almost universal influence and authority over the minds of the people.—The unpretending and unostentatious simplicity of pure and undefiled christianity will not answer their ambitious purposes and enable them to pamper their licentious cravings, by filching from the pockets of every class of persons.

Thus it is that the *unity of God*, which reason and scripture so indisputably inculcate, is practically denied by these "Infidel Clergy." They insist upon a plurality of persons, as having the nearest affinity with the Pagan notion of numerous gods, thinking no doubt thereby the better to conciliate the ignorant and superstitious Arabs, and other barbarous tribes to whom they are constantly sending their missionaries. They deny the declaration of St. James, as to what is pure and undefiled religion, and instead of assisting the widow and fatherless, are constantly laying schemes to plunder them, even of their last mite, for the paltry purpose of sending missionaries and bibles to the heathen.

In short, I think it may be affirmed without the fear of contradiction, that the orthodox clergy of the present day, are not only chargeable with gross *infidelity*, in regard to the essential doctrines of the bible, but at the same time the most profligate and worldly minded men in our country. The means which are resorted to, both by preaching and the press, to increase their influence, and make proselytes, are most extraordinary and alarming; and on this account it has become an indispensable obligation of every independent person capable of speaking or writing an article, to oppose the torrent of priestcraft, which threatens unless arrested, to overwhelm the minds of men, in the vortex of infidelity and superstition.

VERITAS.

ENTHUSIASM. Immediate revelation being a much easier way for men to establish their opinions than the tedious labor of reasoning, it is no wonder that some have pretended to inspiration, and have persuaded themselves that they are under the peculiar guidance of heaven. Men in whom melancholy is mixed with devotion, or whose conceit of themselves has raised them into an opinion of familiarity with their God, and a near admittance to his favor, have often flattered themselves with the persuasion of an immediate intercourse with their Deity, and frequent communications from a fancied divine spirit. Strong conceit carries all easily with it, when it has got above common sense; and freed from all restraint of reason and check of reflection, it heightens itself into a divine authority in concurrence with temper and inclination.

Whatever groundless opinion settles itself strongly upon the fancy, is "an illumination from above," and whatsoever there is a strong inclination to do, that impulse is concluded to be a call or direction from "heaven," and must be obeyed; it is a commission from above, and they cannot err in executing it.—Locke.

MUSIC OF THE MORNING.

It is not mere poetry to talk of the "voices of summer." It is the day time of the year, and its myriad influences are audibly at work. Even by night, you may lay your ear on the ground, and hear that faintest of the murmurs, the sound of growing things. I used to think when I was a child, that it was fairy music. If you have been used to rising early, you have not forgotten how the stillness of the night seems increased by the timid note of the first bird. It is the only time when I would lay a finger on the lap of Nature; the deep hush is so very solemn. By and by however the birds are all up, and the peculiar holiness of the hour declines.—But what a world of music does the sun bring on! The deep lowing of the cattle blending in with the capricious warble of a thousand of God's happy creatures, and the stir of industry coming on the air like the under-tones of a choir, and the voices of man heard in the distance over all, like

a singer among instruments, giving them meaning and language! And then, if your ear be delicate, you have minded how all these sounds grew softer and sweeter, as the exhalations of dew floated up and the vibrations loosened in the thin air.

DEPTH OF THE SEA.

As to the bottom of the basin of the sea, it seems to have inequalities similar to those which the surface of continents exhibits; if it were dried up, it would present mountains, valleys and plains. It is inhabited almost throughout its whole extent by an immense quantity of testaceous animals or covered with sand and gravel. It was thus that Donati found the bottom of the Adriatic Sea; the bed of testaceous animals there, according to him, is several hundred feet in thickness. The celebrated diver Pescecola, whom the Emperor Frederick II. employed to descend the strait of Messina, saw there with horror, enormous polyphi attached to the rocks, the arms of which, being several yards long, were more than sufficient to strangle a man. In a great many places, the madrepores form a kind of petrified forest fixed at the bottom of the sea, and frequently too, this bottom plainly presents different layers of rocks and earth.

The granite rises up in sharp pointed masses. Near Marseilles, marble is dug up from a submarine quarry. There are also bituminous springs, and even springs of fresh water, that spout up from the depths of the ocean; and in the Gulf of Spezia, a great spout or fountain of fresh water is seen to rise like a liquid hill. Similar springs furnish the inhabitants of the town Aradus with their ordinary beverage.

On the southern coast of Cuba, to the south-west of the port of Batabano, in the bay of Xagua, at two or three miles from the land, springs of fresh water gush up with such force in the midst of the salt, that small boats cannot approach them with safety; the deeper you draw the water the fresher you find it. It has been observed, that in the neighborhood of steep coasts, the bottom of the sea also sinks down suddenly to a considerable depth, whilst near a low coast, and one of gentle declivity, it is only gradually that the sea deepens.

There are some places in the sea where no bottom has yet been found. But we must not conclude that the sea is really bottomless; an idea, which, if not absurd, is, at least, by no means conformable to the analogies of natural science. The mountains of continents seem to correspond with what are called the abysses of sea; but now the highest mountains do not rise to 20,000 feet. It is true, that they have wasted down and lessened by the action of the elements; it may, therefore, be reasonably concluded, that the sea is not beyond 30,000 feet in depth; but it is impossible to find the bottom even at one third of this depth with our little instruments. The greatest depth that has been tried to be measured, is that found in the northern ocean by Lord Mulgrave; he heaved a very heavy sounding lead, and gave out along with it cable rope to the length of 4680 feet without finding bottom.—Blake's Encyclopedia.

Let every man mind his own business.

Of all things, deliver us from the man who attends to his neighbor's business, and leaves his own at loose ends. A meddling body is a torment to his neighborhood, and not much comfort to himself; for continually interfering in that which is none of his business, he subjects himself to the just reproof of those he would thrust his gratuitous services upon. It matters not whether it be in religion, politics, or the common concerns of domestic life, let every man attend to his own business and then every man's business will be attended to. Advice comes soon enough when asked, and no man likes to have his neighbor's nose gratuitously poked into his family concerns, his out-of-door business, or his manner of thinking upon any subject; all believe it is their privilege to do what they think fit in their premises in their own way.

The man who interferes with the business of others, almost always neglects his own, and while doing that which no one thanks him for, not unfrequently permits his family to come to want. No man who strictly attends to what interests him, will have time or inclination to manage the concerns of his neighbors; he will pursue his own course, suffer others to do the same; he will be generous enough to believe other folks know something as well as himself. It is intolerable to be continually bored in this way, in the most trivial every-day business of life. What is it to me, if my neighbor permits his cucumber vines to run on the ground instead of furnishing them with bushes, as I do—or rubs his razor on an old book cover, instead of the metallic strap—or prunes his fruit trees with a coarse or fine saw? What right have I to find fault with the dress or education of his family? with the color of his hat or the cut of his coat? And if he build a house, does it concern me whether it front North or South—or whether it be

large or small, convenient or inconvenient. If it does not—if it be my neighbor's right to consult his own taste in these matters, let us yield him this right. And when in dipping our fingers in other people's porridge dishes, we chance to get them scalded, let it teach us to mind nobody's business but our own.

THE INTELLIGENCER.

—And Truth diffuse her radiance from the Press.

GARDNER, FRIDAY, AUGUST 31.

ILLUSTRATION.

"But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised. But as for you, your carcasses, they shall fall in this wilderness." Numb. xiv. 31, 32.

This threatening was literally fulfilled upon all that portion of the twelve tribes in the wilderness over the age of twenty years. It was a threatening exactly according to their own impious imprecation upon themselves. "God answered their prayer but sent leanness to their souls." When within twenty days of the promised land, a deputation of twelve—one from each tribe—was sent out as spies to explore the country and ascertain the character of the people and the quality of the land. In due time they returned, reporting a favorable account as to the beauty and fertility of the country, but expressing their apprehensions that it never could be possessed by the Israelites—their inhabitants being giants greatly outnumbering the children of Israel, and their cities being impregnable. Two of the spies, indeed, dissented from this latter opinion and brought a true report. But the great multitude accredited the opinion of the treacherous ten, and resolved rather to return and die where they were, than to trust in the promise of God and go forward to take possession of Canaan. "Would to God," said they, "that we had died in the land of Egypt! or would to God we had died in this wilderness! And wherefore hath the Lord brought us into this land to fall by the sword, that we and our wives and our children should be a prey? Were it not better for us to return into Egypt? And they said, one to another, Let us make us a captain and let us return into Egypt."

This impious wish, originating in a criminal distrust of the divine veracity, God determined should be literally fulfilled upon them. "As truly as I live saith the Lord, as ye have spoken in mine ears, so will I do unto you. He then proceeded to deliver sentence, excepting from its execution only the children of the Israelites, as above quoted. This sentence was literally executed.

In his epistle to the Hebrews Paul applies the circumstances under which the Israelites fell in the wilderness, to the means necessary to be taken in order to obtain the rest which is consequent upon a belief in the promises of the Gospel. This rest he explicitly shows to be in the present world. "With whom was he grieved forty years? Was it not with them that had sinned, whose carcasses fell in the wilderness? And to whom did he swear, that they should not enter into his rest but, to them that believed not? So we see, that they could not enter in because of unbelief. The word preached did not profit them, not being mixed with faith in them that heard it. For we which have believed do enter into rest." From this it is plain that the "rest" into which the believer enters in consequence of "belief," is a rest obtained in the present life. They "find rest to their souls," even here. This rest Paul professes for himself and also for his brethren already to have attained, and to have actually entered into it.

This rest then, compared with that of which the Israelites came short, is that state or condition of the soul enjoyed as a consequence of a full belief in the promises of the Gospel. Every true believer enjoys and has entered upon this "rest." Now there is no "belief" that can give such ample "rest" to the soul as the doctrines of the Gospel as held by Universalists. They embrace the promises of God as universal. They find in them enough to satisfy every rational desire not only for themselves, but also for their "wives and their children." Resting from their own works as God did from his (Heb. iv. 10) they rejoice with a full and pious joy in the confident assurance, that God will finally fulfill all his gracious promises—among which a chief one is that all the families of the earth shall be blessed in Christ, the blessed Saviour of all men.

The tendency of this belief to produce a glorious "rest," all our Unitarian brethren acknowledge. They confess that if they could really believe it themselves, they should be the happiest and most thankful creatures on earth. But out of every twelve professors "Messengers" or preachers of the gospel, at least ten advise them to stop where they are or go back to a state of bondage, rather than to venture among the "sons of Anak" who inherit the land. Not more than two out of ten insist upon the divine veracity and urge the people to go forward in the full belief that God will verily fulfill his gracious promises. And these two are too generally regarded as false friends of the people, as deceivers, heretics and dangerous advisers. The consequence is that the multitude refrain from prosecuting their journey out of the limbo wilderness, and choose rather to die where they are than to venture on ground which Universalists commend.

Well, it may be that God will hear their prayer. We do fear that very many of those who "despise the land" and dread its inhabitants, will be permitted to have their wishes fulfilled. They "will fall in this wilderness." But the word of God is sure that their little ones who they say will fall a prey if they dare to go forward with Universalists in the full belief of God's promises, shall be brought in; and they shall know the land which their parents have despised.—The spirit of free inquiry is abroad upon the earth.—It is exerting an influence, silent but powerful, in almost every direction, and amongst all classes in community. Successive generations are becoming wiser and wiser. And this spirit will never yield to any of the reputed "giants" which superstition has thrown in the way. The world begins to reason for itself. It is throwing off the shackles which an ecclesiastical tyranny has imposed upon the mind. The time is approaching when children will not think it a sufficient reason for their faith, or rather their unbelief, that their fathers trusted the Divine goodness before them. There is a moral courage prevailing which is willing to venture among the reputed "sons of Anak," and to take possession of that rest which all really desire and which surely follows a belief in the true Gospel. The bigots of the present day may perhaps remain where they are—in the wilderness—and die

there, without daring to enter this glorious "rest"; but we trust their children, availing themselves of more rational counsels and of the better lights that are around them, will, ere long, "know the land which their fathers have despised."

PRACTICAL RELIGION.

It has been sometimes stated by liberal Christians—those who think more favorably of a practical than a theoretical religion,—that Faith is nothing worth, than as it influences its possessor to a performance of the practical duties of life. That a religion which does not exert this influence is a miserable deception, we do most cheerfully accord. St. James never uttered a more pertinent truth, than when he said "Faith without works is dead." It is indeed so; and if dead, had better be buried out of sight. For if exhibited above ground, it is but an offence—a disgusting nuisance. There are already we fear, too many such dead carcasses in the Church, for these cholerics times. But to return. It strikes us that Faith is important in more than one grand particular. If an upright life were all that is important, we know not how Christianity would be a blessing to many unbelievers, or to Mahometans and Pagans—we mean, of course, to the honest and upright ones; for that there are such, we suppose no one would be disposed to disallow.—Faith we believe is important not only as it relates to the practice of the duties of life; but also as it furnishes a satisfactory food for the mind and lays the foundation of spiritual health and rich consolations. Take a person in trouble for instance. He has lost all which he holds dear on the earth. Does he not need something to sustain and comfort him? Does he not need cheering and invigorating hope of the future?—If faith related only to the practical duties of this life, Christianity would lose much of its distinctive value. He could find nothing in it to administer consolation to the mind in a season of gloom and in the hour of adversity and affliction. The Christian faith enables its possessor to look beyond the trials and duties of this life to a better country in the heavens. It enables him to embrace again the endeared objects of his affections—to anticipate the time when he himself shall be free from the cares and tribulations and sins of this evil world, and be consummately happy in the realms of everlasting light and love. Without this important consideration in religion, Faith would lose half its excellency. Religion, therefore, is valuable, not only as it relates to the duties of this life, but also as it furnishes a sustaining and cheering hope of the future. Under this view, we can readily see wherein consists the superior value of the Christian religion over every other.

MAINE UNDER GUARDIANSHIP.

We learn by a letter from Rev. R. S. Storrs, General Agent of the American Home Missionary Society for New-England, to Rev. Dr. Gillet of Hallowell, that the Court of Heaven has appointed the orthodox clergy belonging to the Missionary Society to the office of Guardians of the people of this new and growing State. The fact will be seen from the following extract.

"It has been said of the 'mighty West,' that it is a 'giant in the cradle.' It is no more true of the West in relation to the Christian religion, than it is of Maine in relation to New-England; it is an infant giant, and deserves to be nurtured with care, and watched with constancy, and loaded with the blessings of religious instruction. Her growth has just begun—she has but just learned to stand and move alone—and if some of her first movements are a little awkward, we are not to be discouraged, but rather stimulated to more effort for her improvement. She cannot receive too much attention from her heaven-appointed guardians, at this early period of her existence. It is the forming time. The character she now assumes under the hands of her teachers, will go with her far into the ages of the millennium."

We have long known, that it was an object of the deepest care and solicitude on the part of the orthodox central power, to secure a reasonable and thorough control over the destinies of Maine. To this end a systematic plan has been matured and active operations been carried on. But all their efforts will prove unavailing. Orthodoxy can never—never—control the public sentiment of this state. Though we do live "down east," and may be described as an "awkward" race, the people of this state are intelligent and independent. In these respects we yield nothing from Maine to any other State in this Union. The idea of imposing upon this infant state the yoke of orthodoxy is a vain one, and ridiculous in the extreme. We say an infant State; we are such only as it relates to our civil incorporation and in the development of our resources. But the people who have attained the ages of forty, fifty or sixty years, we would have it known are no more "infant" than people no older in Massachusetts or Connecticut. They are as well informed and as capable of managing their own affairs here as in those States. No—the orthodox may as well not give up the hope of controlling Maine.—This they never can do. Their influence here is small enough in all conscience. It is but a by word that excites a smile rather than alarm. And it will never be greater. On the contrary, the little that exists in an unhealthy and consumptive state.

But the self conceit of Mr. Storrs, which induced him to speak of himself and his brethren as the heaven-appointed guardians of Maine, is as profane as it is ridiculous. When will such men learn their proper places? When will they have done insulting this community? For is it not an insult to describe us as non compos, in need of guardians, and as an "awkward" race of beings?

PENOBSCOT ASSOCIATION.

We are requested to give notice, that the "Penobscot Association of Universalists" will meet in Dexter on the third Wednesday and Thursday in September—(the 19th and 20th.) We may be permitted to remind Societies belonging to this Association, that it is time they were taking measures for appointing Delegates to represent them in the Council. We may also be permitted to express the earnest hope that the Ministering Brethren in the western part of the State, will realize the duty as well as the utility of their visiting the brethren in Penobscot on this occasion. Their presence we know is particularly desired.

It has been our intention to attend the General Convention in Concord, N. H. on the 19th and 20th. We could have wished that the meeting of the Penobscot Association had been on a different week, as the meeting of the General Convention on the same days may prevent several from going to Dexter.

YORK, CUMBERLAND AND OXFORD ASSOCIATION.

This Association was in session yesterday and the day before in Gray. The Editor's private duties prevented him the pleasure of meeting the brethren on that occasion. We expect to present the Proceedings in our next.

FRANKLIN ASSOCIATION.

This body of Universalists assembled in Brattleboro, Vt. on Wednesday, August 15. The council was organized by the appointment of Rev. H. Ballou, Moderator, and Rev. W. W. Wright, Clerk. Letters of Fellowship were given to Bro. Hosea F. Ballou, Joseph Barber, Stillman Clark, Anson L. Pettie and Freeman Loring. Ordination was conferred on Rev. Aaron Bagbee. The meeting lasted two days, during which time sermons were preached by Bro. W. W. Wright, J. D. Williamson, J. Moore, T. Whittemore and H. Ballou. The next meeting of this Association will be in Putney, Vt. on the first Wednesday and Thursday in September, 1833.

OATHS.

In 1829 a petition was presented to the Legislature of this State praying that a declaratory Act might be passed to settle the question as to the right of Universalists to make oaths. The Committee to whom the petition was referred, took the subject into consideration, and finally concluded to report that the petitioners have leave to withdraw, on the ground that the abuse to which the petition alluded had never been and probably never would be committed in this State. It was their opinion, therefore, that Legislation on this subject was entirely unnecessary, and that it would be time enough to interfere after the abuse had been committed. Is it not time now, we would inquire, that the Legislature passed such an Act?

TENDENCY OF UNIVERSALISM.

We ask, in the name of common reason, what danger, there can possibly be to any individual or to society at large, by inculcating the belief that God is universally and immutably good? Or in other words, by teaching Universalism—for this is Universalism all over. Is it not the goodness of God that leadeth to repentance? Truly. Then why will not the preaching of the goodness of God have a tendency to lead men to repentance? Verily it must, if causes are followed by their effect. We hear much said of the dangerous moral tendency of Universalism! Do people know what they are talking about? Do they not know, that nothing but Universalism—or that which is Universalism in its nature—can, or ever did, bring a man to repentance? Do they not know that there never was a new born son of light and love, who was not at the time a Universalist? Did he not feel that it was the goodness of God that led him to filial contrition for sin? Did he not see that God's love was an ocean "without shore or bounds," large enough to receive every son and daughter of Adam? Did he not love all around him? And what is all this but Universalism—pure, heartfelt, unadulterated Universalism? And yet this is a dangerous doctrine! Oh, shame, where is thy blush!

But if it is pernicious to teach sinners the love of God—if it be more salutary to teach them his wrath,—let the latter system be reduced to practice. For every doctrine that is good for any thing may be reduced to practice. Try it then in your families. Let your children be taught, that you hate them; that you are terribly wroth with them, and have determined to make a large part of them as miserable as it is in your power, without remedy, or the prospect of an end.—Will this cause your children to love you. Will this induce them to cling to you with a pure and ardent and a generous affection? Will it dispose them the more cheerfully to submit to and admire your government, and to trust to your goodness to supply their wants? No, you will not, you dare not, reduce the orthodox theory to practice at home, in your families, nor among your neighbors. It is a religion exclusively for the church, and its chief purpose is answered if by means of terror, it can drive timid souls into a sectarian fold. We speak strongly, because we feel confident of the truth of what we say. We do not believe that the inculcating of any ideas unfavorable to the universal and unchanging goodness of God, are calculated to make any man a serious and a heartfelt Christian. It may make slaves who shall fear and tremble; but we see not how it can draw the willing souls to God and make them followers of him as dear children.

It is time—high time—that the stale objection to Universalism, that it is unfavorable to piety and virtue, were done with. By no fair process of reasoning can the objection be made to stand; and if the appeal be made to facts, we are confident it will be found as fully sustained. That there are bad men amongst Universalists we never denied. The same fact is true of all large bodies of men. There are, we confess, too many who pretend to believe our doctrines who seem ignorant of its spirituality and power. They are, like attendants on other meetings, men whose religion is in their heads—not in their hearts. But still, on the score of Christian rectitude and liberality, we shall never shrink from a full comparison with any other sect. We mean not to boast, for well do we know that "boasting is excluded"; there is room for all professors to be still better than they are. Yet we shall never yield to any other denomination a superiority over ours in the substantial virtues which adorn society. As for that religion which comes in the whirlwind and the fire, which dresses itself in an outward garb for display, and which evinces a zeal without knowledge, we confess we have little respect for or confidence in it. We choose to judge men by their actions—the tree by its fruits. Professions may deceive, but works speak the truth.

ERRATA.

"Subscriber" wishes us to say that in his piece week before last, the words "He died to the law and was buried by the angels or messengers of the new dispensation," should have been printed "was carried by angels &c. to the new dispensation." We must charge the greater part of the error to the copy, which was quite too illegible for our printers to set it up with any certainty of being correct. There was a comical error in the article of "Aletheia" on the 10th ult. It may be found in the last line—"By their priests shall ye know them." The word *fruits* which should have been in the quotation was written looking so much like "priests," that the printer set it up thus erroneously.

INSTALLATION.

Rev. F. R. Russell was installed Pastor of the Universalist Church and Society in Watertown, Mass. on the 16th inst. Sermon by Rev. Paul Dean, of Boston.

We are requested to give notice to the Ministers and Delegates who may attend the Kennebec Association of Universalists in Bowdoinham week after next, that they are invited to arrive in town to call at the dwelling of Mr. George Henry, in the village near the meeting House, where they will be directed to places of accommodation.

The following is an extract from a letter from Rev. JOSEPH WRIGHT, of St. Albans, Vt. to the Editor of the Trumpet.

"The cause of truth and righteousness is gaining fast in the Northern part of Vermont. Br. Z. C. Wood is laboring with me in this country to the good satisfaction of our brethren. Br. Fuller is laboring in Stowe, where is as large and as respectable a society as in this northern section. And I believe his labors are well received in that town and vicinity. Since I came into this town, there have been six Universalist Societies formed in the county of Franklin. This is within two years. From this you can judge something of the prosperity of the cause. May the Lord speed the day when universal love and good will shall pervade each and every heart, and all serve God by bettering the condition of the vast family of man."

[For the Christian Intelligencer.]

THE DRUNKARD'S WIFE.

Her eye sparkled once with a dream of joy,
Her cheek wore the roses of health;
And the form, which sickness and sorrow destroy,
Was wrapped in a mantle of wealth.

And he, the corrupted man by her side,
Was the pride and envy of all;
She was pleased and proud to become his bride,
What, alas! has caused them to fall!

He tasted the wine-cup—vain were her tears,
Her innocent smiles and her song—
He only laughed at her woman-like fears,
And mixed with the bacchanal throng.

Then the gentle girl whom he once had loved,
And who loved him as truly now,
Neglected was left, and he saw unmoved
The traces of grief on her brow.

She entreated him still, but tears were vain,
To arrest the progress of sin;
His feet from crime she may feebly restrain,
But his heart ne'er to virtue can win.

And husband and wife, whom tenderest ties
Have bound, soon forever must part;
He will die, as the bethenone Drunkard dies,
But ah! she of a broken heart!

EUDOSIA.

ORIGINAL COMMUNICATIONS.

[For the Christian Intelligencer.]

"Too long have we slumbered."

This is the title of an article in the "Lowell Evangelist," in which the writer more than intimates, that "nation after nation, amounting to hundreds of millions, nay, a multitude baffling all human skill in computation," have been doomed to an endless hell because the church has so long slumbered and neglected its duty. And admitting the writer's premises correct, we most heartily agree with him in the following: "It appears to us that the christian who withholds his proper, or any influence he might exert, or even himself, does in effect withhold bowels of compassion for uncounted millions of his fellow men, bone of his bone and flesh of his flesh dying in their sins and sinking to hell. Could the cold and worldly professor of religion but once look into eternity, he could never again look with complacency upon his splendid furniture and rich worldly treasures. If but a single ray of Eternity's light were to be shed upon those articles, he would see them covered all over with the blood of souls." Youthful reader, read the above attentively and weigh its import duly and say, have not the self-styled pious slept too long according to their own account of themselves; and are they not in rather a singular predicament? According to this Editor's account of his brethren, and I do not know but it is an account of himself, their houses, their furniture, their splendid horses and chaises, and even their gold, silver and themselves are "covered all over with the blood of souls."

Bloody characters they must be. When we hereafter meet with an orthodox professor, pass his house, or see his horses and carriage we must imagine them "covered all over with the blood of souls." What terrible bloody murderers these professors are! The notorious pirate, Gibbs, of whom Dr. Ely said, "he felt it would be unjust not to damn such a murderer" was an innocent person compared with the "cold and worldly professor." Gibbs, although he was "covered all over with blood" it was only the blood of the body, but these "cold and worldly professors" are covered all over with the blood of souls. Now the injury which that pirate did to mankind was but of minor consequence, when compared with endless torment, which these "cold and worldly professors" are said to bring upon their fellow men, and yet, although they are such horrid murderers, even "covered all over with the blood of souls," they run at large, while the less guilty pirate had to swing between the heavens and earth by a halter. If they give a true account of themselves, are they not the most wicked and abominable characters that disgrace humanity? The murderer, the highwayman and pirate, are far less guilty than they are, for these characters do not aim at injuring any thing more than the persons or property of their fellows; but these "cold and worldly persons" injure the soul—they murder the soul—they are "covered all over with the blood of souls." Now this Editor, although his brethren are such dreadful murderers, does not express a word of anxiety about their salvation; but it is altogether confined to those whose are non-professors. Now we should certainly suppose, that if any one was exposed to endless torments, it would be those who were "covered all over with the blood of souls." We should think, that those who "were covered all over with the blood of souls," should be anxious about their own salvation instead of that of their neighbors. But so far is this from being the fact, that these "cold and worldly professors," do not manifest the least anxiety as to their own salvation, but it is all bestowed upon their wicked neighbors. These "cold and worldly professors," appear to think that they can besprinkle not only themselves, but even their possessions "with the blood of souls" and yet not be in the least danger. But notwithstanding the inconsistency of this kind of stuff, there are thousands in the community, who, like young robins, will open their mouths and swallow down this monstrous trash, as if it was the sweetest morsel that could be produced, and although like the book which

the Revelator ate, it is "bitter in their belly," and produces terrible pains, they suppose it is because they have not enough of this miserable nostrum. And they complain to their physicians of their miseries, who administer another portion of this nostrum, which only renders them more miserable, and thus they go on, swallowing down with greediness this monstrous dose, and with it distress, but still suppose that they are miserable, because they have not more of it. ALETHEIA.

[For the Christian Intelligencer.]

"WHAT THOU THINKEST."

These words were spoken by the chief of the Jews to the apostle Paul, when they desired to hear of him concerning "this sect, that is every where it is spoken against." By a candid examination of his testimony, I think we shall find that he believed in a complete reconciliation and redemption from sin and misery for all mankind. Col. i. 13-19. "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son; in whom we have redemption through his blood even the forgiveness of sins: Who is the image of the invisible God, the first born of every creature. For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities, or powers; all things were created by him and for him, and he is before all things, and by him all things consist, and he is the head of the body, the church, who is the beginning, the first-born from the dead, that in all things he might have the pre-eminence. For it pleased the Father that in him should all fulness dwell." Heb. ii. 9 "But we see Jesus who was made a little lower than the angels, for the suffering of death crowned with glory and honour, that he, by the grace of God, should taste death for every man." 14th "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is the devil." 15th "And deliver them, who through fear of death were all their life time subject to bondage." 1 Tim. ii. 1-4 "I exhort therefore that first of all, supplications, prayers, intercessions and giving of thanks be made for all men. For kings, and for all that are in authority that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all (not a part) to be testified in due time." For he says "whereunto I am ordained a preacher, and an apostle, I speak the truth in Christ and lie not." It was for this doctrine, that all men would be saved, that Paul was cast into prison, suffered by sea and by land, thrice beaten by the Jews, once stoned, thrice suffered ship wreck, in hunger and thirst, in cold and nakedness. He wanted them to come to the knowledge of the truth, that their life was hid with Christ in God; but we will pursue him further and see what he says more 2 Cor. v. 14—"For the love of Christ constraineth us; because we thus judge, that if one died for all then were all dead." 13-21. "And all things are of God, who hath reconciled us to himself by Jesus Christ and hath given to us (the apostles) the ministry of reconciliation. To wit, that God, was in Christ reconciling the world unto himself (not reconciling himself to the world as many suppose and even preach at the present day) not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead be ye reconciled to God; For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him." Eph. 1.9, "Having made known unto us the mystery of his will according to his good pleasure which he hath purposed in himself; That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him in whom also we have obtained an inheritance being predestinated according to the purpose of him who worketh all things after counsel of his own will." And what does he say further? let us look and see if it is so. Therefore as by the offence of one judgment came upon all men to condemnation, even so by the righteousness of one, the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so, by the obedience of one shall many be made righteous. Moreover, the law entered that the offence might abound, that as sin hath reigned unto death even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord." Again let us read, "For the earnest expectations of the creature waiteth for the manifestations of the sons of God. For the creature was made subject to vanity not willingly, but by reason of him who hath subjected the same in hope. Because the creature itself also shall be delivered from the bondage of corruption, unto the glorious liberty of the Children of God. For we know that the whole creation groaneth and travaileth in pain together until now, and not only they but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands eternal in the heavens. For in this we groan earnestly, desiring to be clothed upon with our house which is from heaven." These are but a few of the many passages that might be brought to show what Paul thought of this sect which is every where spoken against. He shunned not to declare the whole counsel of God to Jew and Gentile, for which cause he was called a heretic, as those are at the present day, who are endeavoring to spread the pure testimony. If mankind were made acquainted with the fact that Christ has made his second appearing, they would have the key to the New Testament, if they could realize that Christ's second reign was to be a scriptural one, and that he now sits upon his throne (which is the heart) and is judging the world in righteousness, and that he is to reign here till all enemies are destroyed, "and the last enemy is death." Then is he to surrender up in all. I say if they could be made acquainted with this fact, they would say with good old Simeon, "Now Lord lettest thou thy ser-

AGRICULTURE.

[From the Genesee Farmer.]
CANADA THISTLES.

An esteemed correspondent has expressed doubts of the success of destroying Canada thistles by ploughing. I am therefore induced to extend my remarks and the importance of understanding this subject will appear from a recent transaction: One of our wealthiest merchants lately sold his homestead, where he has resided about thirty-five years, alleging as his only reason that the Canada thistle was over-running the neighborhood. Not two miles from that place, I have just seen a large field, perhaps fifteen acres, mostly covered by these thistles in full flower; and some other fields are scarcely in a better condition.

The state of things ought not to continue. While we allow our farmers full liberty to raise such crops as they please without injuring their neighbors they ought to be satisfied; and if a fine or tax should be levied upon such crops as do prove injurious to others, the reasonable part will either pay it cheerfully or discontinue the culture. Now Canada thistles when allowed to ripen, injure our neighbors. If his fields are clear of them this year, we send him seed enough to excite his vigilance and industry next season. If our assessors were authorized to examine all our fields,—and if the supervisors were directed to add to our tax list five or ten dollars an acre for this crop,—we should soon grow tired of it; and instead of the present listlessness which prevails on this subject, the most eager inquiries would be made by our farmers, how they could best dispose of the concern.

For such as are willing to begin before the Legislature shall interfere, I offer a few remarks,—first expressing my satisfaction with DAN BRADLEY and others for the interest that they have shown in this matter by communications to the Genesee Farmer.

The Canada thistle extends itself by horizontal roots which lie a few inches below the surface; and from these the stalks rise at different distances. If the stalks are mowed off an inch or two above the ground, lateral shoots are produced without any great effort in the plant; and though it will be prevented from seeding, its vigor is but slightly impaired. When the stalks are pulled up, however, the separation commonly takes place at the horizontal root; and to produce a new stalk much more preternatural energy is required. Hence ploughing is more destructive to them than hoeing, even if the horizontal roots should not be disturbed; and the hoe is more effectual than the scythe.

It was in the year 1810, that I first saw this thistle fearlessly attacked by a farmer of this town with the plough. He manured and planted the patch with potatoes, hoeing occasionally. Nearly all the work was done before harvest,—for the thistles were so checked that very few were visible towards the close of the season.

In 1825, I laid out my garden on ground particularly infested with Canada thistles. Both the plough and the hoe were employed; the new shoots, especially after midsummer, were drawn up as soon as they were found; and I shall be safe in saying that not a dozen stalks appeared the next season.

For small patches,—or even for large ones where only a few stalks remain, I would recommend the application of salt or brine. This summer, amongst the roots of my grape vines, a plant of this thistle appeared with a few stalks. More than a month ago, I cut them below the surface of the ground with the corner of a hoe, making an excavation, into which I poured a gill or two of old brine. No shoot from this plant has been seen since. I also treated many stalks of a larger patch in the same manner, and with the same success. Brine in proper quantity certainly kills the root to some distance, probably a foot or more each way, and if farmers will watch the first appearance of these weeds in their fields and meadows, and attack them in this manner before the plants extend themselves much through the ground, a great saving of labor may be made.

But for large patches, where the stalks are very numerous, and especially where whole fields are more or less infested, I would strongly recommend thorough and frequent ploughings. The farmer who undertakes this business, however, must do it faithfully, or he had better never touch them, in this manner. He ought to make up his mind fully to plough them as often as they appear above ground, throughout the whole season, whether that be once a month or once a fortnight; and also to make a free use of the hoe, if stumps or rocks occur in the field.

Many farmers have fallen into a great error which ought to be pointed out and exposed: After this weed has been checked by the culture of corn or potatoes for one season, they frequently sow oats or barley in the following spring; and the enemy is allowed time to recover its vigor. No crop should be thought of which would exclude the plough or the hoe for even part of a summer, until the thistles be completely exterminated; and if the business is well and thoroughly conducted, there will not be one root alive at the close of the second season. D. T.

Gratfield, Cayuga Co., 7mo. 25, 1832.
1600 men are employed on the Boston and Lowell Rail Road. Every section of the work is in progress.

MISCELLANY.

THE TAPIR.

We understand that an animal known by the name of Tapir has been recently brought from South America, and is soon to be exhibited in this city. The Tapir externally bears some resemblance to the Hog; in the structure of its bones it resembles the Rhinoceros. With some slight exceptions, it is entirely of a deep brown color, verging to black. It is a very strong, thick-set beast, with a hide as tough as the conscience of an administration editor. Its body is very poorly off for hair, which is short, thin and close pressed. On the back of the neck is a thick crest, ornamented with some stiff, dark hairs, by way of mane. The eyes are small, and of a dull lead color, and its tail is a mere trifle. The head is very long, and the nose and upper lip are extended into a sort of moveable proboscis, which is useful in helping him to his meals.

In relation to these latter conveniences, the Tapir is by no means particular. The digestion of the Ostrich need no longer be the solitary type for the digestion of a gourmand. His appetite is like that of love, and grows by what it feeds on. His most common food is vegetable, and consists of such shoots, buds and wild fruits as he can come by with a due regard to his own convenience. When very hungry, he will eat anything and everything. Of the nitrous earth of Paraguay he is extravagantly fond; and if killed in the forest ten to one you will find his skin lined with pieces of wood, clay, bones and small stones. These are articles that might be classed under what Ben Johnson calls "meats too harsh for a weak stomach." A specimen which belonged to D. Azara gnawed to pieces a silver snuff-box, and swallowed its contents; but whether from love to the weed or metal does not appear. As it is stated, however in the same connection, that he devoured all possible filth, the probability is that he found his charm in the tobacco.

The Tapir is remarkable for his muscle and his skin, from its thickness and strength has been well called his coat of mail. These advantages enable him to make his way through the forest with great ease. He carries every thing before him but like many other honest animals he sticks to the path that he has once beaten. This is quite a convenience for it enables hunters and travellers to make their way through the thickets without the help of appropriations for internal improvement. The Tapir is their great road builder.

People differ in their notions of food, as much as in their notions of beauty; and according to the old saying "what is one man's meat is another man's poison." The palate of an Esquimaux varies from that of an Italian. Frogs may be a dainty at Paris, and yet are by no means a favorite dish in London. The Indians think the flesh of the Tapir a great luxury; but if all accounts are correct concerning it, we doubt if it would find many customers at the table of Mr. Boyden. It is described as coarse and dry, with an odor somewhat unsavory. If it be true, as a modern novelist has said, that a remembered smell is one of the most powerful of our associations, the fragrance of a boiled or roasted Tapir is a memory which we should prefer to be spared.

This creature is frequently hunted by the Indians for the sake of his skin, and flesh. He is sometimes taken with the lasso, but in that case a cord is required of considerable strength. A furious bull may be caught in a noose that the Tapir would snap with a single effort. The most common mode of procuring them is to imitate their sharp whistle, and in this mode, to attract them within the range of the huntsman's shot. Poisoned arrows are used for this purpose, by the natives. Another plan is to watch with dogs by the Tapir's path, and intercept him in his passage to the water. Notwithstanding some of his uncleanly habits, he is very fond of this element, and indulges himself every morning in a cold bath. The dogs, however, are frequently worsted; and if the Tapir succeeds in reaching the river, they usually come off second best.

It is said that these animals may be easily tamed, and somewhat domesticated. In the menageries they are uniformly quiet and well behaved. In the streets of Cayenne, as M. Sonnine tells us, a number of Tapirs may be seen in as tame a state as any of the inhabitants. They walk about the town, pay a visit to the neighboring woods, and return in the evening to be fed at their usual residences. They are fond, he says, of being noticed, recognize their master, follow him about, and give him various tokens of attachment. The same writer thinks that with care and attention they might be made serviceable as beasts of burthen.

Boston Courier.

To remove the Contagious Vapors arising from the Beds of the Sick. Remove the sick and other persons from the room—set a tea-cup or gillpot on the floor, half filled with table salt—pour in it strong sulphuric acid, and the room will be filled with muriatic acid gas—after a few minutes open the windows, and the air of the room will be purified.

To Neutralize Animal Effluvia arising from the Beds of the Sick. Pour a tea-spoonful of muriatic acid upon a red hot shovel, and then pouring a wine-glass of water upon it—the acid will rise in the state of vapour and absorb it almost instantaneously, so that suffocating gas will wholly disappear.

To prevent horses being teased by flies.

—Take two or three small handfuls of walnut leaves, upon which, pour two or three quarts of soft cold water; let it infuse one night, and pour the whole the next morning into a kettle, and let it boil for a quarter of an hour; when cold, it will be fit for use. —Nothing more is required than to moisten a sponge, and before the horse goes out of the stable, let those parts which are most irritable be smeared over with the liquor, viz: between and upon the ears, the neck, the flank, &c. Not only the lady or gentleman who rides out for pleasure, will derive benefit from the walnut leaves thus prepared but the coachman, the waggoner, and all others who use horses during the hot months.—Farmer's Receipt Book.

LONDON SHARPERS.

A correspondent of the Metropolitan tells a good story of them. He had been robbed of his watch and safety chain without being aware of the depredation, and, he proceeds:—

"I was mentioning my adventure at dinner, and wondering how I could have been robbed so easily on the part of the thief and so unconscious on the part of myself, when one of those practical wags whom one occasionally meets in society, and who happened to be of the party, declared with a look of lamb-like innocence, that he saw nothing at all strange in it: 'for,' said he 'the London pickpockets are so expert, that put your money where you will, they'll have it.'"

This I, suspecting nothing, ventured rather to doubt, whereupon this gentleman—for so I must call him—said that he would bet twenty pounds that, put my money where I pleased, a London thief should get it away from me between Charing Cross and the Royal Exchange. This seemed to me, having conceived a little project of mine own for its frustration, a contrivance next to impossible; so when he said he would bet the twenty sovereigns, I said Done, and he said, Done: who was done eventually you shall hear.

The only condition which was imposed upon me was to tell my friend whereabouts my person I meant to carry my property; to this of course I consented, and then came out the depth of my contrivance and the ingenuity of my precautions. "A guinea," said I to the gentleman, "is the property I mean to preserve, and in order to do so, I mean to carry it in my mouth."

The company laughed heartily at my opponent, and gave me the greatest possible credit for my readiness, and we finished the evening with much hilarity, and at the close of our sitting, the following day was fixed for my experimental journey from King Charles the First at Charing Cross to the Royal Exchange on Cornhill.

Well! away I went, holding the golden portrait of his late majesty George the Fourth, as tight between my teeth as I had formerly held a bit of wood while under the painful discipline of Dr. Waddington's birch at school, resolved that no power should induce me to let go my guinea.

All succeeded according to my wishes. The tall port of Exeter Hall, already for Gog and Magog when they walked westward, and the lengthened avenue of Waterloo bridge, were passed in safety; Somerset House, the Strand Theatre, Jones's Lucifer shop, the Lancet office, Paul's banking house, and Tynning's tea shop, were successfully achieved: when just thinking of an epigram on the said shop, which I recollected to have seen some years in a newspaper, and which, I dare say, every body else has forgotten, I repeated to myself the thing, which runs thus:—

It seems as if nature had curiously planned

That names should with calling agree;

There's Tynning, the tea-man who lives in the Strand,

Would be winning if robbed of his T.

Just as I had finished, I heard a prodigious noise, and in a minute found myself in the middle of a crowd assembled, as it appeared to me, like Roderick Dhu's troopers at a preconcerted signal. There I was in the midst of it. What then! said I; let what may occur I say nothing; I shall keep my mouth shut, and keep my golden opinion to myself; nothing shall "drop from the honorable gentleman," which shall endanger my treasure and my bet.

"Come what's all this here noise about?" said a police-man; "move on."

"Move on, Shir!" said a poor Jew boy, his eyes streaming with tears, "I wish I could move on; but dese coot gentlemen have run right against me and upset my box with all my razors, and combs, and shagars."

"Poor boy!" said one man, (a remarkably genteel looking individual,) "here my poor fellow!" and he picked up a comb for him. Then came another who handed him a razor or two, and so on, until it appeared to me he had collected nearly the whole contents of his box; when another gentleman said to him, "Well Moses, have you got all your rattle traps together again?"

"All but my guinea, Sir," said the boy; "a guinea vich is all de monish I haf in de whole vursal world; dat I shoppose is rolled in de muds."

"Muds, Moses!" said a little urchin with a snub nose and a hairy cap—I never shall forget his countenance—"what d'ye mean by muds? I seed dat ere gentleman with a black stock pick it up ever so long ago."

The policeman looked me full in the face, so did the rest of the people. I wore a black stock.

"What did he do with it, my dear?" said a Brobdignean woman without a bonnet, addressing the imp who had just spoken.

"Vy, he vupt it into his mouth," said the urchin; "I seed him vith my own eyes."

With whose eyes he should have seen such a sight except his own, I did not stay to ask; but I exclaimed, foaming with rage, "Why you little —"

"Ah," bellowed the huge Amazon, "The guardian maid of the Strand," "if you hav'nt got it in your mouth, vy don't you speak plain!"

Upon this the mob, policemen and all, put me to trial. Never were cross questions more fatal to a culprit, than the consolidated one-pound-one at that moment between my teeth: was to me.

"Give the boy his money!" cried one. "Shame!" cried another. "You'd better give it up!" said the policeman; when, seeing several of the more active of the mobocracy falling to the rear, and arming themselves with sundry handfuls of thick Tacadam pudding from the highway, I made a merit of necessity, gave the Jew boy my gold for ransom, and slunk off to Morland's to write a cheque for my lost twenty pounds.

LIBERIA, AND THE SLAVE TRADE.

I herewith transmit to you an extract from a number of the Liberian Herald, just received. That paper, as your readers may be aware, is published weekly at Monrovia, the Society's principal settlement, on the western African coast, and edited by a colored gentleman, formerly of this city, Dr. Russwurm. It gives me pleasure to be able to speak of him as a young gentleman bearing a high reputation for talents and good principles, wherever I have known him, and particularly at Bowdoin College where he graduated a few years since.

The Herald of Feb. 22d, after noticing the arrival of the New-Orleans expedition of emigrants, "all in good health," furnishes the following remarks on the French and the Slave Trade.

"During this month, our harbor has been visited by three French National vessels of war, accompanied by two slaving schooners which they had captured. We have heard from good authority, also, of the capture, by the same vessels, of the schooner which landed her cargo at Little Bass, last season, commanded by one M. Blancette, and who was formerly of Baltimore, and who is well known to several of our colonists, and of a large Spanish armed brig, which lay off Grand Bassa, waiting, it was reported, for the Agency Schooner, Margaret Mercer.

"The report which has been circulating in some of the papers of the United States, that there existed in Nantes a company for supplying the island of Cuba with 80,000 slaves, annually, has no doubt, been the means of calling the attention of the Government to the subject.

"It is our wish that our Government would take the subject into consideration, and send out one or two of their smaller vessels on this coast. The idea is prevalent in the United States, that armed vessels cannot remain on the coast without the loss of the major part of their crews; we know it to be erroneous: as armed vessels as well as private ones of other nations remain here for months without the loss of a single man.—From our infancy the idea of Africa and pestilence was associated in our mind, and we could hardly convince ourselves of the contrary, until after months of residence in the very seat of the fabled malarial."

It is certainly to be hoped that the attention of our Government will be turned towards this subject. The experiment may be tried, at least, and if the climate of the African seas shall prove inconvenient,—as we really have not the slightest reason for believing it will,—why may not the vessels be manned by sober and well-informed volunteers from the colony, who have long since been accustomed to the atmosphere of the coast itself. Judge Marshall suggests, in a letter to the society last winter, that a few cruisers of this description, are precisely the thing wanted to clear the Liberia shores, at least, of the accursed traffic. This subject is too important to be overlooked. Civilization and commerce may do every thing hereafter, but force must do something meanwhile.

The Herald announces, also, the death of the well known King Broomeley, the most inveterate foe of the settlers. His principles are thus noticed by the editor:—

"King Broomeley, though a child of nature, according to some philosophers, was still a man of deep reflection. He foresaw that the location of the Colony at the Cape, would be the means of breaking up his trade in slaves, and he opposed it to the last, and so firm was his opposition, that he has never visited the Cape. Every thing has happened as he predicted, and all the petty Kings around us, who fared so sumptuously from their traffic in slaves, are now poverty stricken."

Broomeley is succeeded by his son Cypar, whose authority however, will be little more than nominal, inasmuch as the majority of his people who live near the settlers at Caldwell, have made up their minds to become 'Americans.' Thus it is that the fountains of the slave trade, surely tho' slowly, are to be sealed forever. Its instruments and victims must be civilized. Its agents must be extirpated. Then, and not until then, will Africa be rescued from barbarism within and blood without. Vice will be reformed and force will be resisted.

"For ages," Mr. Russwurm says, nobly pleading the cause of his country and his countrymen, "for ages the African has been unjustly reproached for want of genius and incapacity to acquire the more abstruse branches of education, but let the experiment be tried on Africa's soil, and we shall see whether the descendant of Africa, in the land of his forefathers, freed from the contumely which daily looks down upon him in America, will not satisfy the most prejudiced that all are the workmanship of one God, who has allotted to his African as well as his American children, a diversity of gifts. In the providence of God, we trust the day is not far distant, when we shall see worthy successors to these renowned men of ancient Africa who were born and reared on its soil. Africa has been deemed the land of monsters, henceforth let it be the land of promise to all her descendants."—Traveller.

A lady of unblemished name and exquisite beauty, says the London Court Journal, lately lost three hundred pounds in a gambling booth for Epsom races.

Burgundy Pitch. A day or two ago, we published a letter stating that the Russian and Austrian Governments had issued proclamations recommending the use of Burgundy pitch plasters, as a preventive of Cholera. The Washington Telegraph, on the authority of a correspondent, makes the following remarks on the effect of this preventive:—

"Burgundy pitch plasters produce a moderate inflammation, and a slight flow of serum without separating the cuticle as blisters do, and hence when applied to the abdomen, they give tone and healthy condition to the viscera, by occasioning a deprivation of the morbid action. It is in this manner that the Burgundy pitch plasters counteract the tendency to cholera."

"Within the last four or five days, (it is believed) nearly a thousand of the citizens of Washington have fortified themselves with this simple preventive. They are, like Channing's prescription of camphor, very innocuous, and if they do no good, they cannot possibly do any harm. The facts stated in the letter of the gentleman from Glasgow, are certainly worthy of attention."

Our readers will doubtless recollect a notice published in this paper on the 13th ult. of the mysterious disappearance of 2 little boys, one 9 and the other 5 years old, children of Jeremiah and Phebe Clark. It appears the children had wandered down to the steamboat, and had got on board, and were taken to New York, where they were afterwards found by their anxious mother, who went there in search of them. Soon after Mrs. Clark returned with her children to the place, she was attacked with the cholera of the 26th ult. and died the same day. Her husband was attacked with the same disease, and died on the following day. Two days after, their little orphan daughter, aged two and a half years, was seized with cholera and died; and the next day after her funeral one of the boys who had been lost was attacked with the same epidemic, and is also dead.—Newark Eagle.

Calcutta remedy for the Cholera.—Captain Spaulding of the ship Gibraltar, arrived at this port on Sunday last, states the following prescription for the cholera is used with great success in Calcutta. "One tea spoonful of the essence of Ginger, one tea spoonful of Laudanum, with Cologne water sufficient to fill a wine, and drink the whole.—If it does not produce the desired effect, repeat the dose until relief is obtained. The patient in most cases will fall asleep and wake up well.—Hid.

Dr. Thomas Harris, of Philadelphia, acknowledges the receipt of an anonymous note, of which the following is a copy, containing \$100.

"The enclosed sum of one hundred dollars Dr. Harris will please to apply to the relief of such among the destitute and suffering whose professional duties may make known to him, and when cases in his judgment may merit or require pecuniary aid.

South Fourth Street, Aug. 17th, 1832."

Franklin Bank. THE first instalment of fifty per cent on the capital stock of the Franklin Bank will be paid in specie at the Banking room of said Bank on Thursday the sixth day of September next.

By order of the Stockholders. C. C. WILCOX, Cashier.

Gardiner, Aug. 11, 1832.

TAILORING.

SAMUEL CROWELL has taken the rooms recently occupied by Mr. Williamson (over Mr. L. L. Macomber's Hat Store) where he intends carrying on the TAILORING BUSINESS in all its branches; and hopes by punctuality, and the strictest personal attention to business to merit and obtain a liberal share of patronage.

N. B. CUTTING done at short notice, and on reasonable terms.

Gardiner, August 14, 1832. 29

One Thousand Rolls

ROOM PAPERS.

P. SHELTON has received direct from the manufacturer a large supply of ROOM PAPERS and BORDERS, which he will sell cheaper than can be purchased any where else in this region. (32-NO MISTAKE. July 2)

Kennebec Boom Corporation.

THE Stockholders in the Kennebec Boom Corporation are hereby notified that an adjourned meeting of said Corporation will be held at the Inn of George Shaw, in Gardiner, on Saturday, September the first, 1832, at eleven o'clock, A. M.

P. SHELTON, Secretary pro. tem.

Gardiner, August 7, 1832.

Books & Stationery.

P. SHELTON has just received a new supply of P. BOOKS & STATIONERY, comprising, with his former stock, a very extensive assortment. Among the new publications are the following popular and useful books, viz:—

- Turner's Chemistry.
- Art of Money Getting.
- Harris's Lectures to Female Teachers.
- Lincoln's Botany—new edition.
- Grand's Philosophy.
- Child's Botany.
- Parley's Grammar.
- " Great Britain.
- " South America.
- " Life of Washington.
- " Ornithology.
- Worcester's First & Second Books.
- " Young Astronomer.

A new edition of Handel & Haydn, &c. &c. &c. P. S. is determined to sell as low as any Bookstore in this vicinity, and solicits a continuance of public favor.

Gardiner, July 26.

Spring Goods.

GORDON & STODARD.

No. 78 and 80 State Street, BOSTON. HAVE received by the late arrivals from Europe 200 packages, comprising an extensive assortment of WOOLLEN, COTTON, LINEN and STUFF GOODS, which they offer for sale low for cash or short credit. April 16, 1832.

Drugs & Medicines.

THE subscriber has just received, and will keep constantly on hand, a complete assortment of DRUGS & MEDICINES, of the best quality, at the Waterville Druggist Store, nearly opposite the National Bank, which he will sell as low as can be purchased at any of the Druggist Stores this side Portland.

N. B. Physicians supplied at a liberal discount.

JAMES W. FORD.

Waterville, July 10, 1832. 28—7w.

Notice to Brickmakers.

THE subscriber is manufacturing several thousand dollars worth of FISK & HIRKLEY'S IMPROVED BRICK MACHINES, to put in operation the present season—which may be purchased of the subscriber at Eustis's Hotel in Hallowell, Whittier's in Portland, Brown's in Augusta, or at his house in East Livermore, and delivered at either of those places, on short notice.

Said Machines are sold on liberal terms, and warranted to answer the purpose for which they were intended.

JOB HASKELL.

June 26, 1832. 26—11